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THE ANTIPODES—LIGHT AND DARKNESS.

Two great movements at the present time stand arrayed in irreconcilable hostility. The one tends onward to the Divine elevation of Humanity in the age of universal wisdom, the other backward to primeval darkness, superstition, moral corruption, despotism, and the eternal stagnation of thought. From the irrepressible energies of the human intellect, still struggling for additional truth, and the continual struggle of the in-dwelling moral sense against the wrongs and miseries of human life, necessarily arises the party of progress, protesting against despotism, falsehood, and inhumanity, while introducing new science, new philosophy, and new forms of social organization for human welfare.

The lower forms of human development,—the animalized men whose perverted intellect cherishes self-evident falsehoods, and whose moral sense is not disturbed by wrongs and outrages, or by the sight of constant suffering and degradation, who cannot realize the divine nature of man, or believe in the possibility of any higher condition of society than that which has existed, are necessarily the antagonists of every movement which seeks to realize a far higher condition of knowledge and happiness. The result of the struggle between these opposing powers cannot be doubtful, although it may be tedious. For although originally all power was in the hands of the despotic party, freedom has now sufficient footing on the earth and a sufficiently secure lodgment in the bosoms of mankind to ensure her triumph.

But the most formidable difficulty in the way of such a triumph arises from the fact that the legions of despotism are fully aware of the doom which must overtake them whenever the human mind is left free in the acquisition of knowledge—fully aware that their power is based upon delusion and mesmeric impressions; and

that their system can be perpetuated only by perverting the intellect of the young. Here then is the struggle—shall the young be free in their education, or shall they be made the victims of the power which their parents and teachers may tyrannically use? In this form is the question now brought before us by that terrible power which sits enthroned at Rome—which claims the allegiance of the entire world—which demands a spiritual, legal and military supremacy over all forms of government, whether monarchic or democratic, and which, in short, aspires to, and demands the dominion of the world. A power which, with all its Jesuitical craft and pliant adaptation to the humors of mankind, has not even thought it necessary to veil its real purpose, or to deny its despotic pretensions. Brownson and other editors, the Bishops and Priests make no secret of the claims of Romanism to overrule all forms of government, and to suppress by military power all other forms of religion, whenever that power can be obtained. The leading Roman Catholic editors of France, England and the United States, under the sanction of the Roman Catholic Bishops, boldly avow that religious toleration is utterly incompatible with Romanism, and that their Church is of necessity intolerant—that Roman Catholics who make any profession of liberality or toleration are doing violence to the doctrines of their Church and uttering what they should know to be untrue. And while Romanists loudly demand toleration and freedom for the oppressed Roman Catholics of Ireland, they as loudly insist upon maintaining religious and political despotism, wherever Romanism controls the military power. Whoever is faithful to Rome and assists by bayonet and ball in crushing Italian liberty, and keeping down the democracy of Europe by means of prisons, chains and gibbets, is honored by the Pope and the entire Roman Catholic Church, throughout the world, even though his life be notoriously void of all semblance of religion, and black with all the infamies which belong to a penitentiary convict. To enslave mankind by means of cunning priestcraft, by the halter, the lash, and the dungeon, the spy and the brutal hireling soldier, is the aim of Rome, and in accomplishing her purpose, she welcomes the coöperation of every despot, knave and military robber.

From the same Vatican, where, in times past, Papal debaucheries so far transcended the ordinary limits of licentious indecency, and where at the present time a new and peculiar impulse of puritanical prudery has led to the ludicrous measure of prescribing the drapery of opera dancers and deforming old and beautiful works of art by adding ridiculous drapery to conceal the forms, which have been admired for centuries—from this most corrupt and hypocritical court, proceeds the strongest influence which sustains the despotism of Louis Napoleon, whose court is the centre of the vilest debaucheries, and whose licentiousness and indecency have disgusted even the tolerant Parisians.

Under the galling despotism of the Pope, sustained by foreign soldiers, the Italians are learning rapidly to hate their priestly masters, and the revolution is surely preparing which shall hurl the priestly power to ruin ; but a short time since a priest in Genoa, Ferdinand Angelici, was hissed and driven from the pulpit by his audience in consequence of introducing the Pope in his discourse. Ireland is already substantially revolutionized, and nearly if not quite one half Protestant. But as Romanism declines in the old world, it is increasing in America. By immense emigration, by remittances of money, by sending out priests, full of the spirit of European absolutism and Jesuitism, and by founding schools in which Roman Catholics may perpetuate their doctrines by deluding the young, and in which thoughtless parents may be induced to place their helpless children under the guidance of the priest, Romanism has already so strong a foothold in America, as to enter the political arena, threatening political death to its opponents, and demanding that the system of free schools, which is the palladium of American liberty, shall be Romanized by allowing teachers with the consent of the parents to establish sectarian schools, where priestcraft shall be the ruling power. In our existing schools children are left free from all sectarian influence and simply furnished with that knowledge which all consider essential. Romanism protests against the reception of knowledge without mingling this knowledge with superstition. Priestcraft is not content with the power which it possesses of deluding the young at home and in Church—not content to have the children of Catholics and Protestants placed upon the same footing—not content that any purely intellectual education should be imparted to strengthen the youthful mind, without at the same time giving a dose of narcotic Romanism. It demands permission to separate entirely the children under its control, from association in school with children who do not belong to Romanism, and thus not only to spread a pall of darkness over the human mind, but to establish a separation in our population, and impress upon the young that gregarious party spirit, which will induce them ever after to abhor all that is beyond the pale of Romanism, and to labor with blind zeal for its political triumph. When we remember how terribly, the Roman Church and its writers have perverted the facts of history, to suit their purposes, and how intricately woven is the web of falsehood with which they ensnare the young and ignorant, we may well regard their present attempt as a most formidable movement against American liberty.

To assert that any thorough Romanist can be a republican, a friend of toleration, a friend of human progress in thought and liberty, or can be anything else than a steady supporter of political and mental despotism, is to contradict the universal history of the Church, the declarations of its high authorities, and the admissions which its very apologists and advocates have made.

under the strongest temptations to conceal and deny its true character. It is therefore preëminently the duty of those who belong to the advanced guard of human progress, who are struggling for reforms which society is not yet prepared to grant, and for philosophy which the present century can scarcely adopt, to arouse themselves against the most formidable enemy that reform has ever known. Wherever Romanism extends its jurisdiction there is an end to reform, to liberty, and to liberal philosophy or anthropological science, which Romanism knows to be incompatible with its own existence. The phrenological writings and the best of modern literature are proscribed by Rome, and the practice of animal magnetism (although its truth is not denied) is prohibited by the same authority.

Let us not forget in the midst of our liberty and security that a power which has come down as a black cloud from the dark ages—still the same infallible, unchangeable body—still the open ally and principal supporter of despotism—still the same adversary of science as in the days of Galileo, is here in our midst, claiming a population of about two millions, with a discipline, unity, fanaticism and ignorance in its masses, cunning in its leaders, and wealth and foreign support, possessed by no other organization, and so conscious of its strength as to throw off disguise and confess its despotic aims : let us arouse and remember that “vigilance is the price of liberty.”

The present demand for separate schools in which Catholicism at the expense of the state shall be forced upon the young, is but the entering wedge for still further aggressions, as Romanism *claims the control of all education*. The lecture of the Rev. Dr. Monnahan in St. Patrick's Hall, Philadelphia, Jan. 22, 1853, fully developes this idea :

“He began by stating that his lecture would go to show that Catholic education cannot be looked upon as a matter about which we may use our discretion, but must be considered as of *strict obligation for all*. This he first enforced from the commands of the Sovereign, Pontiffs, and the Prelates of the Church. He then showed that the exclusive right to educate belongs to the Church. Either this must be her exclusive right, or the powers granted her are of no avail. We are, moreover, bound not to expose our own and our children's salvation to the dangers inseparable from un-Catholic education—we must, therefore, have recourse to Catholic education, not as a matter of choice, but absolute obligation.

“For the developement and enforcing of these arguments, he explained the unlimited authority possessed by the Church over the exercise of all the human faculties—over every branch and form of human knowledge—over all the actual or possible extent of the empire of science—the landmarks of which must be set by the Church. * * * * *

"It might be easily shown that the root, from which all heresies have sprung, has been some scientific, moral, or philosophical principle, upheld in spite of the Church's teaching to the contrary: un-Catholic education and loss of faith go hand in hand. Take your own way in prosecuting the study of any science, and you will end in some moral or religious error, and most frequently in unbelief. Who, at the present day, are the Infidels—the Rationalists—the Deists? Are they the men of no learning, or do they not boast celebrated names in science? Have they not, many of them, spent a long lifetime in untiring and constant study, in order to prove themselves above the religious prejudices of those who believe in Christianity or Catholicity? Is not education, in fact, the engine and instrument now hoped most from against the Church? Is it not, in fact, a conspiracy against Catholicity—this common educational system of common schools and mixed schools?"

Brownson's Review for January says:

"Our enemies rely upon Godless schools—State education as a means of checking the progress of Catholicity. We must admit they have laid their plans with infernal skill. The result will not meet their anticipations, however. *The attention of the Catholic world has been directed to this subject by those whom God hath sent to rule over us, and a struggle which will end in victory for the Church has begun between Catholicity and the State, to see who shall have the child.*"

This movement throughout the United States originated probably in the Council of Roman Catholic Bishops which assembled at Baltimore last May, and sat for several days in *secret session*.

In New York Archbishop Hughes is leading on the crusade against our present system of common schools, which he has denounced in the Church of St. Xavier. In Michigan, a zealous struggle is going on headed by Bishop Lefevre and the priests, for the same purpose. In Baltimore and other places a similar agitation is in progress—in short Romanism by secret concert has made this winter a general attack upon the American system of common schools, demanding that the school funds shall be appropriated not only to the support of free schools, but to the support of any sectarian schools which may be established by a Catholic faction, a measure which would not only violate the fundamental principles of our government by the union of Church and state, but would in some instances break up the schools already established and compel parents to place their children under sectarian control, against their will.

And what are children under their care to be taught?—everything necessary to place them five centuries back in mental development.

1. That science and philosophy should be guarded with suspicion and limited by the Church—that its incomprehensible dog-

mas should be swallowed blindly—that the Bible is a sufficient source for philosophy and knowledge, and yet that it is a “false scandalous, impious, blasphemous” doctrine, that Christians generally should be permitted to read the Bible—a doctrine which the whole conclave of “patriarchs, archbishops and bishops” are commanded to put down by the strong arm of military power. (See Bull Unigenitus.)

2. That all modern progressive science and philosophy are either impostures and delusions, or the works of the devil—Mesmerism and Spirituality being both examples of Satanic agency.

3. That a Church and Pontiff whose history is black with innumerable crimes, and red with the blood of innumerable wars, massacres, assassinations, judicial murders, and auto-da-fe's, are the representatives of God on earth, to whom we owe supreme allegiance.

4. That whenever the Church has power she has the unquestionable right to hang, imprison, or burn all who do not submit to her authority.

5. That Louis Napoleon, the Czar Nicholas, and the Emperor of Austria are the favorite instruments of the Almighty, while Kossuth, Mazzini, and all the European martyrs of liberty are a lawless rabble for whom a halter or a dungeon is a proper reward.

Under these circumstances, is it justifiable in those who value American liberty to assist in elevating to position, office, or any station of influence, any Romanist who belongs to this vast conspiracy against liberty and progress, which has already won in our own land a power so formidable and growing.

There may be, however, men here and there who have imbibed the spirit of liberty, who, like Meagher and a few Irish patriots, adhere to the Catholic Church, but repudiate the dictation of the Roman Hierarchy, thus placing themselves under the ban of the priesthood. The writer of the following communication, published at New York, appears to be one of this class:

“FELLOW CATHOLICS:—I am, *in creed*, an Irish Roman Catholic; we worship at the same altar, and were I to give you my name, it doubtless would enlist your sympathies and regard for me much more than for Mr. J. A. McMasters, editor of the Freeman's Journal, who so flippantly addressed a *portion* of you at Metropolitan Hall on Monday evening. But, fellow countrymen, there are cogent reasons which compel me to preserve towards you, for the present, an ideal character.

When I state that I am a Roman Catholic in creed, I wish to be understood as meaning that the dictates of my conscience lead me to regard the faith which has been handed down to us from our fathers as the true one, while, at the same time, I cannot, after having become acquainted with the workings of this glorious republic, recognize the right of even a priest to *think* for me. As far as spiritual matters are concerned, I cheerfully submit to the

guidance of my pastor; but when he steps out of the line of his duty, and seeks to trammel the free mind which God has given me—to rule me temporally as well as spiritually—I deny his authority, and even at the risk of his anathema, am determined to think for myself. Too long have the members of our faith yielded blind obedience to the clergy in matters of a temporal nature, and I sincerely trust that the day is not far distant when the light of reason will lead men to regard themselves as responsible beings.

“Mr. McMasters tells you not to educate your children, but to withdraw them from the means *your* representatives have in their wisdom provided for the purpose of preparing your offspring to occupy that position in society which Nature and Nature's God, in his infinite mercy designed for them, when the latent faculties of their minds should become developed, and by that means elevate them above the beasts of the field, as intellectual and rational beings.

“My Countrymen—It is the hereditary *ignorance* of Irishmen that has made them, not only the scape-goats of Europe, but also of the New World. Ignorance has been for ages, alas! our inheritance, as it may also have been said to be our *birthright*; and freedom of thought and freedom of action and speech have been most sedulously *proscribed* by religious authority until the poor benighted Irishmen, like the chosen people of God—driven from their own land, and prospering whithersoever they go—excite the wonder and command the admiration of every society in which their lot may be cast, by the instinctive, as it were, beauty of their unsophisticated genius. * * * *

“Schools are denounced in Ireland. The Kildare Place Schools were established at a great expense, and, forsooth, because the Scriptures were read once each week in them, they must wither beneath the parching influence of priestly denunciations. The National Schools were next propagated—they, too, were bad; for, according to the sophistry of Mr. McMasters, they tended to demoralize the youth, by imparting instruction. Then at length came the Queen's Colleges, where every student was at liberty to choose his own father confessor, and receive from him religious instruction; but the oft-repeated and much-talked-of liberality of Pio Nono was then put to the test—he repudiated the idea of them, and they, too, must be numbered amongst the things that were, and their classical precincts converted into halls for ignorant paupers.

“Roman Catholics of Ireland—I have known the son of a respectable member of our own faith to have received several honors in Galway College—I have heard the Roman Catholic Bishop denounce him from the altar, and threaten anathemas, and bell, book and candle because he presumed to avail himself of the privileges of that noble institution. I have seen the priest, with

whip in hand, rush into a school-house, and flog the children like spaniel dogs—Protestants and Catholics promiscuously—for presuming to seek education. I have seen the same priest tried at Quarter Sessions, for assaulting, upon these occasions, the clergyman of a different Church—ay, and seen him acquitted too, the jury being of opinion that he had a perfect right to exercise his whip for the edification of his flock!

“And still Mr. McMasters reiterates the damnable sentence, ‘Don’t Educate!’ and has the presumption to state that from education ‘come murders, robberies, forgeries, outrages, self-abandonment,’ etc. That ‘men seem no longer to have confidence in their wives,’ etc. Alas! I fear that Mr. McMasters has at length become entangled and meshed in his own net, which he so warily spread out to catch the community; for as one fact is worth a thousand assertions, I shall favor him with an additional one, before I dismiss him for the present.

“In a certain inland county of Ireland, there dwelt a respectable and respected reverend gentleman, who for many years faithfully discharged the duties of parish priest. Being of the *old school*, he received his education on the continent, and, poor, simple, and upright man, he delighted to see the children endeavoring to obtain the *rudiments* of that knowledge which he himself enjoyed. The bishop—as bishops generally do—happened to hear of the goings on under the spiritual charge of the old priest, and consequently he was removed! and a young graduate from Maynooth was his successor, whose first clerical act was to visit the village school-house, and by the instrumentality of the “horse-whip,” prevail upon the children to seek more *intellectual* amusement than that of muttering over their A B C.

“A worthy son of Vulcan, however, presumed to question the priest’s authority, and simply enquired if ‘he (the priest) had provided any other means for educating his child.’ The priest replied that ‘he had not,’ but said, ‘it is much better for him to have been uneducated, than have him made a heretic!’ Vulcan not being satisfied with the reverend gentleman’s replies, and caring about as little for the priest’s ire as he did for the sparks from his own smithy, kept his little son at school. Now, let Mr. McMaster hear the sequel; that very child whom the priest attempted to keep in ignorance is now enjoying the first society in this city, and has a lucrative engagement in a mercantile establishment, whilst—‘tell it not in Gath’—no less than SEVEN of the unfortunate children who had been horse-whipped from the school by their priest, have been expatriated from their native land, and are at this moment—if death has not relieved them—groaning under their chains as convicts in a penal colony!!

“AN IRISH CATHOLIC.”

The eternal irreconcilable antagonism of Roman superstition to human enlightenment which is thus displayed when safe, and

denied or concealed when politic to do so, cannot be better illustrated than by reference to the warfare of the Church against astronomy, and its condemnation of GALILEO.

"In 1843, the Hon. John Quincy Adams, in his astronomical discourse at Cincinnati, made an allusion to the condemnation of Galileo by the Church of Rome. Bishop Purcell took offense at that allusion, and came out with a card denying that the Church, as such, had ever condemned Galileo as a heretic, for his astronomical opinions. We observe by a letter from the French correspondent of the *Western Christian Advocate*, that precisely the same controversy has arisen in Paris, between the *La Presse* newspaper and the Archbishop. The editor publishes the identical sentence passed upon the great astronomer, which, if we remember aright, Mr. Adams was not able to do. We give the translation of it as a matter of curiosity and future reference. In 1826, Galileo's works were still included in the *Index Expurgatorius* of the Church of Rome. We know not whether they have yet been expunged. The sentence alluded to is translated as follows :

"We say, pronounce, sustain, declare that you, the aforesaid Galileo, by the facts established in this prosecution, and avowed by you, have rendered yourself, in the eyes of the Holy Office, vehemently suspected of heresy ; namely, of having believed and recognized a doctrine false and contrary to divine writ, namely, that the sun is the centre of the universe, and does not move from east to west, and that the earth moves, and is not the center of the world ; that no one may adopt and defend as probable an opinion which has been declared contrary to holy writ, and, consequently, that you have incurred all the censures and penalties pronounced and decreed by the holy canons and other general and particular constitutions against such delinquents.

"We shall, however, be content to absolve you, on condition that, previously, you shall, before us, with a sincere heart and unfeigned faith, abjure, curse, and detest the above-mentioned errors and heresies, contrary to the Catholic, Apostolic, and Roman Church, in the manner we prescribe to you."

How can we suppose for a moment that the Roman Church is at the present time any less despotic and hostile to knowledge than in the days of Galileo ? The fierce and sanguinary language of Brownson who declares that political powers must be brought under subordination to the ecclesiastical, is the authentic language of the Church ; for he declares that as a layman he has no authority to teach and that he writes what he does by the authority of the Bishops. The Pope himself, in his *Allocution* addressed to the Republic of New Granada, Sept. 27, 1852, denounces strongly the conduct of that Republic in establishing free toleration in religion ! free education ! and free choice and payment of priests ! He denounces too the very constitution of

that Republic because it establishes the freedom of the press ! It is not at all remarkable that such sentiments should be avowed at Rome, but that the Pope should dare in this liberal age to assail an American Republic for carrying out republican principles exhibits the resolute audacity of the Roman party.

NOTE.—The recent defeat of the Priests in Michigan—the organization in New York of a party of Republican Friends of Ireland among the Catholics, who sympathize with Meagher, and other signs of the times indicate that a distinction will be drawn between *Republicans* Catholicism and *Roman* Catholicism in America.

REDEMPTION OF THE WRETCHED.

The most difficult and important problem in human education, is the question in what manner we may restore the normal balance of the brain when the animal organs have obtained an improper ascendancy, producing a career of vice. Upon the solution of this problem depend our hopes for the restoration of criminals, and the restoration of moral character in the young who manifest an incipient proclivity to crime. The principles upon which this renovation should proceed are clearly indicated by the structure and laws of the brain. It is in the first place essential that the moral organs should be kept in vigorous and sustained activity, until by systematic cultivation and growth, they acquire a perfectly controlling power. Secondly, it is necessary that the over active animal organs should be gradually checked and restrained, until they become entirely subordinate to the higher powers. Thirdly, it is necessary that the animal organs should be trained to act in coöperation with the intellectual and moral, and thus acquiring a legitimate sphere of activity, should be enabled to attain that developement which is necessary to the perfection of the whole constitution.

These measures have never been conjoined and efficiently carried out in the systematic manner requisite for the restoration of depraved characters. I believe we may be authorized to expect from the efficient and systematic application of these principles, a radical change and moral regeneration, in every depraved character to whom they are applied.

The necessity of intellectual and moral education is well known, but this principle is not acted upon in our public prisons.

A thoroughly educated man, although his education be limited to the intellectual faculties, is scarcely ever found in the state prison ; and one would suppose that a government, aware of the incompatibility of high education and low crime, would endeavor to give to all unfortunate citizens who have fallen into criminal habits, that education, which, had it been given to them sooner,

would have prevented their vices and crimes. But so high and philanthropic an idea as this seems not to have entered the minds of legislators. To arrange two or three hundred convicts in a state prison, like the pupils of a college, in classes for scientific study and instruction, and provide them with extensive courses of studies from several teachers, would be considered rather a startling novelty; but a little reflection would show us that this suggestion is strictly practicable, and would really be economical. As the object of state prison confinement is not the infliction of suffering to gratify a revengeful spirit, but the protection of society, and the general benefit and improvement of the public, it is certainly vastly cheaper to adopt any course of training for a reformatory purpose, than to confine the convicts under rigid discipline, without moral and intellectual influences, and send them forth upon the community to repeat their career of crime, inflicting upon the country not merely the outrages of robbery, arson, and murder, but the enormous expense of sustaining a profligate population, living by vice, and employing an expensive corps of police to prevent their crimes and to watch and arrest the criminals.

Education which prevents crime is vastly cheaper than penal law which meets and punishes it; and even when that education has been in the first instance neglected, its beneficial effects may be realized by elevating the debased, and restoring the harmony of a distorted character. I would then seriously propose, as an essential portion of our penal system, that all state prisons, houses of correction, penitentiaries, etc., shall have incorporated in their system of management proper arrangements for the thorough intellectual training of all their inmates. Under the present stern, unbenevolent system, our prisons are generally dens of infamy, places where criminals are congregated, the moral atmosphere of which is polluting and destructive to all that may be introduced. They are really colleges of crime—colleges in which the young pupil who has committed some slight offense, may be trained by high professors of iniquity, until he becomes a perfect adept in all that is vile and dangerous to society.

Our country has a deep interest in converting these colleges of crime into colleges for moral improvement, and one essential portion of the plan by which this change must be effected, is, to impart a thorough intellectual education to every criminal, not with a view to qualify him for the most skillful prosecution of his criminal designs, but for the purpose of gradually bringing the blind impulses of the animal nature under the control of the intellectual faculties.

Intelligence necessarily tends to goodness,—for in proportion as the faculties of the mind become developed, it is able to discern what is the wisest course in life—to discover that crime ends in misery, and that a virtuous life alone can yield much true enjoyment.

The intellectual education of criminals need not involve any great amount of expense, or any material encroachment upon the hours usually appropriated to useful labor. Three or four hours per day devoted to instruction and study, would give what might be called a good education to a penitentiary convict, in the time occupied by an ordinary sentence of four or five years; and he would leave the prison with a cultivated and disciplined intellect, with tastes, feelings, and sentiments of an elevated and refined character, so thoroughly revolutionized in his modes of thought and social tendencies, that he would strike out at once in a new career, and endeavor to obliterate even from his own memory the recollections of his own past life.

The expense necessary for such a course of instruction would be but light; two professors, gifted with interesting colloquial powers, well acquainted with the range of knowledge which should be brought into play, and capable of imparting their knowledge in a dignified, impressive, and interesting manner, would be entirely sufficient for a prison containing several hundred convicts. Oral instruction being the most efficient mode of teaching, the prisoners should be required twice a day to assemble in a suitable hall, and listen to a lecture of from an hour to an hour and a half in length, upon such subjects as should be deemed most appropriate to their mental condition. The lectures being arranged in a systematic series, would take up and present, in a thorough manner, the entire circle of useful knowledge. If two professors are appointed, each of whom gives one lecture a day, or about three hundred lectures per annum, the annual course of instruction would comprise about six hundred lectures; a number which would be quite sufficient for the full and minute presentation of six different sciences, or departments of human knowledge. One hundred lectures of from an hour to an hour and a half in length, would present as great an amount of knowledge as it would be desirable to offer upon any single scientific subject. That number would be quite sufficient for chemistry or for physiology, even for the full and minute courses required for professional education, according to the experience of our medical schools. History, Geography, Astronomy, Natural Philosophy, Moral Philosophy, Hygiene, Anthropology, General Literature, Biography, Geology, Anatomy, Physiology, etc., being alike susceptible of a thorough presentation in a course of a hundred lectures, the exercises of a single year might embrace any of these subjects which were deemed appropriate, or the whole system in a more condensed form. The courses of one year might be made the limit of the instruction, the same course of instruction being repeated annually, in order to impress it upon the mind. Three annual courses would probably be required to render the subjects entirely familiar to the minds of the pupils; and as many are not confined for longer terms, it is probable that an arrangement of lectures

by courses, to be annually repeated, would be the most convenient and efficient mode. The amount of knowledge which might be thus imparted, and which by annual repetition would be deeply impressed upon the mind, would constitute a very respectable education. If, for example, thorough instruction were given in Geography, History, Biography, and Literature, Physiology and Hygiene, Anthropology, Geology, Botany, and Science of Agriculture, the amount of knowledge imparted would be sufficient to give the individual an ample fund of thought, and elevated views of life.

Supposing the ten hour rule enforced as to the labor of convicts, nine hours being an ample allowance for sleep and rest, there would remain five out of the twenty-four for intellectual occupation. Of these five hours, two and a half should be expended in listening to oral instruction and music, and the remaining two and a half devoted to reading. Suitable books being furnished, treating upon the subjects of the lectures, it may be presumed that the amount of reading would equal the amount heard from the teachers. The books alone, as the only companions of the convict in his lonely cell, would arrest his attention; but without the assistance of the living teacher, to illustrate the subject and impart to it a living interest, he might be deterred from the perusal of books which were not adapted to his mental condition. But when his curiosity, aroused and stimulated by a living teacher, arouses his intellectual faculties, he would read with interest books from which, under other circumstances, he would turn away with dislike. By these ample arrangements for intellectual excitement and employment, the mind of the prisoner would be kept in a continually active state; employed in a manner which would gratify his curiosity, arouse his self-respect, and give him a fund of enjoyment, which would render his solitary cell a comparatively pleasant place. He would no longer sink into despondency or settle down into stern misanthropy, regarding himself as the victim of society,—cherishing feelings of revenge, for the punishment inflicted on him; but would feel that even in his degraded condition, the benevolence of society was with him, and had snatched him from his career of crime, to place him on the road to virtue and happiness. Thus cultivating happy and contented feelings, his moral sentiments would be strengthened, while his mind was expanding with knowledge.

In addition to the happy influences of intellectual enjoyment, the balance of excitement in his brain would be changed, and he would gradually lose his taste for the vicious career in which he had previously been engaged. Not only would the positive influence of intellectual action thus renovate his character, but it would be powerfully affected also by the elevating influences of the subjects of his study. In Biography and History, he would receive all the benignant influences of virtue, as illustrated in

illustrious examples. In general literature he would receive a continual stream of refreshing and elevating thoughts ; in Astronomy, Geology and Geography, his spirit would be lifted to those calm and sublime contemplations from which the sentiment of Religion is born ; in Anthropology and its moral philosophy he would learn to understand his own nature with its defects, and discern how to conduct the process of self-restoration ; and in works of fiction he would find his interest aroused and his sympathies called forth in a manner which would revive all the fine sentiments blunted by a life of crime, and inspire him with an admiration of virtue and heroism.

That such a course of training would renovate the moral character cannot be reasonably doubted. It was for the want of such mental and moral discipline that the unfortunate convict became the guilty inmate of a prison. It may be more difficult to establish a good influence upon the mind after the ductile period of youth has passed, but I have no doubt that a few years of such discipline would do much to remove the effects of a few years of criminal life. Those whose constitutions have become enfeebled by a sedentary mode of life, do not fail to gain a great increase of muscular strength by a few months spent in a gymnasium. Nor do we ever fail to impart a knowledge of the sciences, literature, music, and the arts, with a great increase of mental power, to any rational human being, however ignorant he may have been before attempting to gain scholastic education. Why then should we suppose the moral organs less capable of discipline, education and growth than the intellectual organs and the muscles. In the earlier portions of life the muscular system is particularly active and inclined to grow, under suitable training, but as we advance in life, the moral and intellectual portions of the brain are naturally the regions of active developement, and in the decline of life the muscles and the animal organs tend rather to lose their controlling energy than to continue to preponderate.

Why should we regard the criminal with hopeless disgust and abhorrence, merely because he has arrived at a mature age ? The children whom we have trained up to maturity and virtue, may be regarded as redeemed criminals, for in their childhood they had little sense of any moral obligation and would from mere recklessness have committed homicide, arson, or theft, had they been capable of the necessary acts. Every parent knows how much care is necessary with little children to instil into their minds a sense of moral obligations and to cultivate their immature moral organs into the normal state of activity and energy. It may be poetical to regard little children as pictures of innocence, but it is more true practically, to regard a large portion of them as mere specimens of animality, from which a moral nature may in time be developed, if circumstances are favorable.

Why not then regard convicts as children of a larger growth—

children in whom the moral nature has never attained its full development, and who are consequently in need of moral training to complete their manhood ?

If society refuses to take this benevolent view and make an effort for their redemption, the Author of Nature will not allow them to be forever the victims of hereditary evil, since he removes them in time to a spiritual world where material evils can no longer depress them and where gentler ministrations may lead them on in the career of improvement.

In these hasty suggestions, I have not fully developed or described my plan of redemption for criminals ; I have merely alluded to some of the leading features of such a plan—oral education, music, literature,—other and perhaps equally important portions of such a plan I leave for future remarks.

The chief objection to this species of philanthropy arises from the idea of its *impracticability*, but the success of educational efforts in elevating the condition of the idiotic, deaf, dumb, and blind should teach us not to despair in reference to the most unfortunate of the human family.

In Massachusetts, under the influence of Dr. Howe of the Boston Asylum for the Blind, the Legislature, in 1848, made an appropriation of \$2,500 per annum to promote the education of idiots. A permanent school for idiots has since been established, and \$5000 per annum appropriated to its support. As a specimen of what this school may accomplish I give the following examples :

“ Two cases are described, in order to show, by example, what has been done by the school. The first is of a boy, who may be taken as a type of the idiot proper. He is a congenital idiot. Before coming to the school he knew nothing, could do nothing, observed not the first rules of decency, was utterly helpless, and doubtless, under the usual system of neglect, would have remained so, or, as is universally the case with neglected idiots, would have become, if possible, worse. The child now takes the visitor's hand, talks, articulates distinctly, and going to the letter frame upon the table, not only selects and arranges the letters to spell any short word, but without aid selects and arranges the letters, and forms the sentence, ‘ Our Father who art in Heaven, hallowed be thy name ; ’ words which are now only familiar to the eye of the idiot child, but which may yet penetrate his soul. His parents have been touched by the beautiful change. Pouring forth his delight at the progress of his son, the father said : ‘ George now *plays* with the other boys ; he plays *like* the other boys.’ He would have gone on, but he could only put his handkerchief to his eyes ; he could say no more.

“ The second case is one selected from that larger class of persons, who are born with a certain capacity, and who, under proper treatment, would manifest a moderate share of intellect ; but who

have been badly managed, and become idiotic, or misunderstood and considered idiotic. This boy was a frightful sight to observe. He could not stand or even sit erect. He had no command of his limbs, not even so much as an infant of three months; for an infant can work its arms and kick its legs vigorously, but this child could do neither. He is described as lying like a jelly-fish, as though his body were a mass of flesh without bones. He could not chew solid food, but was fed on milk, of which he consumed an inordinate quantity. This boy is so changed, that he is no longer regarded as an idiot. He is decent in all his habits, and tidy in his appearance; his countenance is bright and pleasing; he can sit at table and feed himself with a knife and fork; he shakes hands, is pleased and smiles, and can readily read a little book which was put into his hands less than three months ago."

Of this benevolent undertaking the Boston Medical and Surgical Journal speaks as follows:

"But there was one neglected class, whose claims either escaped observation, or have always been unwillingly recognized, till a humble individual in the Alpine fastnesses of Switzerland, whose mind embraces thoughts as grand as the mountain scenery by which he is surrounded, developed a new idea, and idiots began to have their wrongs unfolded, their neglected condition narrated, their feeble bodies cared for, and their imperfect glimmerings of reason guided by his genius. This was but an experiment, but it is now acknowledged to have been successful, and idiots are hereafter, while civilization endures, to have their share of the world's sympathies and bounty. Dr. Guggenbuhl, of Adenburg, on the top of a vast mountain, three thousand feet above Interlaken, and under the frowning brow of the Joun Frau—a snow bank towering to the sky—is quietly carrying on the laborious occupation of developing the feeble intellects of idiots. He seeks no applause, covets no renown, and yet distant nations relate his achievements for humanity. All other schools organized for the instruction of this unfortunate class of children, either in Europe or America, are but imitations.

"This brings us to the consideration of an often propounded question, what is doing in New England, or the United States in general, for idiots? Massachusetts appropriates, annually, a specific sum for carrying on a course of systematic discipline and instruction; and New York state has organized a state institution for the same very benevolent purpose. Beyond these, we have no knowledge of any public efforts, in this direction. There is one private asylum, under the care of Dr. Brown, at Barre, Mass., distinguished for its good order and training, at which parents and guardians may place unfortunate children of this description, with the certainty of having them kindly treated.

"An important query, in connection with this subject, deserves attention. Is there any period when a pupil can leave the idiot

school and return home, so elevated and instructed, that his habits of cleanliness and deportment may be considered permanently established, and a course of personal industry and propriety expected? Our own observations, made on a visit to Dr. Guggenbuhl's establishment, led us to the conclusion that in the most favorable cases, the children require the vigilant attentions of instructors, to keep them up to a point of propriety necessary to make them tolerable in a family. An institution, therefore, should rather be designed for their constant home, than as a hospital for cure or a temporary residence. No efforts, however well directed or persistent, can change the organization of the cranium, or create in the brain organs which are missing. The process of developing suspended powers is a tedious one, and the laws by which it is accomplished seem to be imperfectly known. Still, since nothing is really impossible in regard to the progress of knowledge, subsequent ages may greatly advance upon the present limited attainments of physiologists and phrenologists, in the management of idiots."

As for the deaf and dumb, some idea of what has been done for them in Europe may be gathered from a letter in the *Ohio Statesman* from a travelling correspondent, which I quote in full:

VISIT TO THE INSTITUTE FOR DEAF MUTES, PARIS.

"SOUTHAMPTON, Sept. 13, 1851.

Dear Colonel—My last was from the top of Arc de Triomphe, and then I intended to continue the view either from that or the Pantheon, the slumbering place of the mighty dead. But for the present I must be pardoned for digressing. I went to Paris with the view of seeing whether the experience of their Institution for the Instruction of Mutes, would corroborate what I saw in London, for I felt that however satisfactory it might be to me to witness the experiment in one school, still, to those more distant, it might require the testimony of two witnesses. Accordingly, I called at the Institution, not far from the Luxemburg Rue St. Tagues, and though it was not the day for public reception, I was kindly admitted and shown through all the important parts of the building. Like everything else that the hand of art and skill has touched in France, there is a perfection in arrangement that I did not notice in England. The truth is, John Bull is a little clumsy, even in his happiest efforts, while his neighbor across the channel is never guilty of doing a thing awkwardly. For instance, the French never hang a man—they say that you can take his head off sooner, and there is no mistake. So I found upon inspection, that every thing here was arranged with regard to the highest convenience. In the boys' sleeping apartment was a long stone sink, in which stood a basin for each to wash, and over it was the faucet, which he had only to turn to supply himself with water. Above hung the towel, and beneath was a drawer for the comb and brush, and tooth brush for each. The iron bedstead was the only

kind I saw in use, and each slept in a separate bed. The room was very well aired, though it struck me as being rather too full for health.

In the kitchen department there was every arrangement for convenience. There was no lifting of water, because that a faucet had only to be turned and the water contained in a reservoir was poured into a boiler on the furnace. The tables were of marble, under them a shelf was arranged, so that each child's tumbler and napkin might be deposited ready for use. In the gardens, which are finely shaded and tastefully arranged, there was the gymnasium, where all sorts of climbing and tumbling is practised by the boys. I saw a large number at play, and made them comprehend that I was from America. They were fine looking, healthy lads, as brisk and gay as any in our own Institution. Several trades are taught here, and some of their work is very fine. Industry seems to be a prime virtue in France, and we see it every where encouraged.

But my chief enquiry was, 'How you tried to teach them articulation?' When I made the inquiry we were standing in the room where the annual examinations take place, and before me was a tableaux representing the Abbe L'Eppee embracing the young Count of Toulouse at the moment he recognized the house of his uncle, who had abandoned him. The dog has apparently met him with a welcome, and the eyes of the master and pupil are both raised heavenward in recognition, that all is from God.

I repeated the question, 'Have you succeeded in teaching those born dumb to speak?' The reply was, 'that full half of the pupils were learning. Their rules would not permit them to take any but those born deaf, and there were some whose vocal organs were imperfect, and they could not learn to articulate, but with others the success had been surprising. It was only about two years since they had attempted much, and already some spoke perfectly.' Others did not articulate perfectly, but still could be understood. At the distribution of annual prizes, one had been found able to sing, and was awarded a prize for it.

I can not express the emotions that at that moment crowded upon me. There were the marble busts of L'Eppee and Sicard looking down upon such a coronation of their humane efforts. Not only had the medium of communication through signs opened to the mute the mines of knowledge, but the tongue had been unloosed, the seal upon the lips broken. Who would value toil, effort, patience, to hear from the lips of our beautiful Joanna, the soft accents of love, and from Cassa the rich peals of exuberant mirth? But is there one among that silent throng that my heart would not bound to hear lisped the words "Our Father?"

Nay, do not say it is the enthusiasm of a mere dreamer that makes it seem practicable; it is the result of science, the testimony of successful experiment. Do not let ours be the last state to adopt it successfully.

H. M. T."

ESTABLISHED SCIENCES AND OLD OPPOSITION.

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"CLAIRVOYANCE.—A little daughter of Mr. Jackson, of Ohio City, aged seven years, is quite equal to the celebrated Martha Loomis, in reading when blindfolded. She was put to a number of tests in our office on Saturday, in the presence of several persons, and with eyes so bandaged as to preclude the possibility of seeing naturally. She read newspapers, bank notes, told dates of coin, described pictures, etc., in all cases readily and correctly. Unlike Martha Loomis, Phœbe Jackson passes into the mesmeric state without any manipulations, and throws off the influence herself. She holds the article she reads or describes as if awake and not blindfolded, instead of above the forehead, as practised by Miss Loomis. Phœbe is a bright little girl, is lively and pleasant, when experimenting, and appears not to suffer fatigue in the mesmeric state. It is but a few weeks since the parent discovered that their daughter possessed the wonderful gift. How it is done we cannot say—Mr. Jackson attributes it to spirit influence."—*Cleveland Herald*.

The Plain Dealer says: "A Mr. Jackson, of Ohio City, came into our office yesterday with his little daughter, a fine rosy girl about seven years of age. It surprised us to learn that so young a person should be a clairvoyant. Mr. Jackson states that she has possessed such powers of vision for about seven weeks—that she received intimations one evening from the spirit world that she would be magnetized and receive the gift the next day. Such accordingly was the case. She also became a medium, produced the rappings, and has frequent intercourse with the spirits of the departed inhabiting other spheres. In the experiments performed in our office, the most doubting skeptic admitted that there was no collusion, and that her mortal vision was completely obstructed. A kid glove, filled with cotton, was placed upon each eye, a bandage applied over them, and securely tied around her head. A Spanish quarter of a dollar was then thrown upon the table and she was requested to tell the date. She took it up and instantly read—"1790." A bank bill was next presented, and she read it off promptly, "That's one dollar, State Bank of Ohio." On one bill a steamboat and sail vessel were engraved in the vignette so minutely as to be just discernible by the naked eye. She described them exactly. In fact, anything that was placed before her was read or described just as correctly as if she were examining it with the natural eye. She has the power of putting herself into the clairvoyant state, as also of throwing it off. Another singular experiment is this—a row of cents are laid on the table, under one of which is secretly laid a three cent coin.

She will instantly designate the cent under which the piece lies appearing to possess the power to see through the copper."

Let us not forget in reading these simple, matter of fact announcements, that these are the very facts which have been and are still assailed by all the moral power of the medical profession arrayed in its learned societies, its journals, its colleges, and its various associations.

These are the very facts which, like the rotation of the earth, the circulation of the blood, and the geological history of the globe, have been compelled to struggle for recognition against the entire moral power of the two great professions—medicine and divinity. The members of these professions, instead of instructing, elevating and leading on the mass of mankind, have almost universally stood in the way of human progress and prevented the masses from recognizing new truths with the readiness and candour which would have been otherwise displayed. The people are always willing to enquire, but their leaders and guardians stifle the enquiry by persecution and denunciation. It is not the organized professions from which we can hope anything for human progress, but only the few resolute spirits who cannot be deterred by their proscription. Yet a few generations later, the entire profession (still bigoted and persecuting) claims to itself all the honor and glory of those master spirits whom these societies could not crush.

What a withering rebuke do the facts of clairvoyance furnish to the medical profession! How unworthy is any individual to be regarded as a philosophical progressive reformer, who would array himself against such facts, or who would seek to discourage and prevent the investigation of the mysterious and wonderful departments of nature.

What are the sentiments which actuate such men? Is it a generous love of truth and a desire to protect their fellow beings from delusion? Far from it. They do not seek the truth, for they do not investigate, while they denounce to prevent investigation. The opposition to the truths of nature comes from the grossness, the contracted modes of thought; and the hostility to generous expansive conception, which is produced by the animal organs. If a conscientious love of truth were the motive, we should find that as soon as the new truth was demonstrated, its former opponents would magnanimously and publicly acknowledge their error, and make suitable atonement to the advocates of that truth, whom they had denounced as knaves, dupes, or charlatans; but where can we find an example of such deportment? Has the court of Rome removed the writings of Galileo from the Index Expurgatorius? Have the leaders of the medical profession in England ceased to oppose Dr. Elliotson? Have Gall and Spurzheim ever been fairly and honorably recognized in

our standard medical works? Has the venerable Caldwell been honored by the medical profession for his early and bold championship of what are now established truths? No! No! That lack of generous emotion—that poverty of soul which cannot give a fair, candid, and hospitable reception to a new truth when first presented, is never fair and generous enough to do justice to those whom it has once persecuted. The newspaper which sneers at new truth and their advocates to-day, says little about their demonstration after the ordeal has passed. It silently falls in with the current or ceases to oppose, but it has not one word of justice to those whom it has slandered. The medical college which denounces an innovation as quackery continues to use the same opprobrious language until perhaps it finds itself adopting the same innovation, and then forgets to return thanks to its authors.

Opposition to the truths of nature always springs from something ungenerous or unjust in our own character, and he who has allowed himself to be caught in such a position, should at once make amends for his past errors, and resolve for the future never to pronounce any discovery untrue, without the most ample, candid investigation and the most positive certainty.

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### PROGRESS OF THEOLOGY.

The Catholic Telegraph is giving its reasons for advocating a change in the school law says:

*“Fourth—*We cause thinking men to reflect that at present Maine Liquor Laws, State Education Systems, Infidelity, Pantheism, are not isolated measures, plans, doctrines, but parts of a great whole at war with God.”

So it appears that the God of Roman Theology is at war with American systems of education and temperance, which depend upon the support of infidels, philosophers, and philanthropists in opposition to the Roman God who seems to sympathize in sentiment with Bacchus, Mars, and other heathen deities. In this there does not appear to be any progress beyond the old days of the Inquisition, when the Earth stood still and the Sun travelled round it. Those were glorious times when these Pantheistic Infidel friends of Temperance, Education, and Science could be roasted to the honor and glory of the Roman God.

The eloquent Father Gavazzi from Italy, who has been doing good service to liberalism in England, has recently arrived in the United States. In his lectures on the Inquisition, at Philadelphia, he thus enumerates the tortures invented by the Romish Priests:

"These are the torture of the fire, the torture of the wheel, and the torture of the water. In the first, the feet of the victim were placed close to a brazier of red coals, and held in that condition, causing them to inflame, to bleed, and sometimes the flesh to fall from the legs of the sufferer. By the second description of torture, which was reserved especially for delicate women, the victim was bound upon a wheel covered with sharp hocks. The executioners, generally speaking, were two Dominican friars, whose duty it was to turn the wheel with great rapidity, and to stop suddenly at the command of the Inquisitors, causing the sharp hooks to enter the delicate flesh of the victim, who was in many instances, taken from the wheel lifeless. The third species of torture was one in which the victim was bound upon a low, hard bench, while, by the continual dropping of water from something above him into a funnel which was placed in his mouth, he was made to suffer a most painful death."

No wonder that such a system finds it necessary to proscribe the purest patriots in the world. The Plaindealer says:

"In New York, Archbishop Hughes forbid the attendance of his followers at the St. Patrick's supper, in case T. F. Meagher was an invited guest, that gentleman having been understood to have uttered sentiments favorable to civil and religious liberty, and entertained sympathies for Kossuth and Hungary, which Archbishop Hughes understands to be incompatible with that implicit subserviency to authority required by his Church tenets."

The perpetuation of such a system of bigotry by playing upon the fears of dying men and procuring legacies to the Church seems to have attracted attention in Pennsylvania, where it is said:

"Such great evils have arisen from the successful efforts of 'spiritual advisers' to procure death-bed bequests from dying sinners, that a bill has been introduced in the Legislature declaring bequests to religious and charitable institutions, bishops, priests, etc., absolutely void, unless made by a will executed at least twelve months before the death of the testator."

It may be difficult to frame a satisfactory bill for such a purpose, but certainly some such legislation is needed.

I had not supposed, however, that Catholics enjoy a monopoly of superstition, bigotry and absurdity. A late number of the *Ohio Cultivator* contains an amusing illustration of the puerility of certain devotees of Old Testament science and morals. It is difficult to read without a smile this essay on "*The Sin of Mule Breeding*," but when I recollect how terribly the farmers of Kentucky are addicted to this great sin, and how easily in former times a religious war would have been kindled by such bigots upon even slighter pretexts than this, the farce becomes a little more serious.

"THE SIN OF MULE BREEDING.

"*Editors Ohio Cultivator* :—I have long looked upon the breeding

of mules as a sin against God. It is a violation of the laws of Nature—and what is still worse, a violation of the positive commands of the Great Creator.

“A few words and quotations, I think, will establish this position, and beyond dispute ;—That *nature* is outraged, is evident from the fact, that mongrels do not, for they cannot breed. Thus God has clearly expressed his opposition to the mixing up of the different species of animal creation and thus declares, *his works* and *his designs* shall not be frustrated.

“The first chapter of Genesis is explicit enough to satisfy every honest enquirer after the *truth*. Read it ye who profess to be governed by the teachings of the Bible—especially the 21st to the 25th verses inclusive—God at their creation, enjoined it upon the fishes of the sea, the fowls of the air, and the beasts of the field, each ‘*to bring forth after his kind—and it was so.*’ The All-wise not only so enjoined, but upon reviewing this provision as it were, it is added, ‘and God saw it was good’—good so to order ; and we see the brute ever disposed to obey the law here laid down. But man, heaven-daring man, oft disposed to measure arms with Jehovah—oft found to act as if he knew better how to manage things than he who made them, urged on by cupidity, overleaps the stubborn laws of nature and nature’s God, and tramples under his feet the revealed and written commands of the Most High.

“See the 19th verse of the 19th chapter of Leviticus, which reads, ‘Ye shall keep my statutes : Thou shalt not let thy cattle gender a diverse kind—Thou shalt not sow thy field with mingled seed.’ In my outset I called mule breeding a *sin*. Here is ample proof of it. All those who practice or encourage it, should be detested by those who love, and try to walk by the precepts of the Bible. Mule breeding can only be excused on the plea of ignorance, for it is but saying—‘Who is the Lord that we should obey him?’ by every one who is informed of the truth pertaining to this business. The ‘Law and the Testimony’ are clear and unequivocal in forbidding it. Read and obey, is the requirement of the Creator.

E. C.

*Morgan co., O., Feb. 1853.*

The Editor of Cultivator remarks : “We presume that E. C. will not claim that the Jewish civil statutes are generally binding on us ; or that it is sinful to sow timothy and clover seeds together in the same field, although this appears to have been forbidden along with mule breeding.”

The peculiar beauty of this communication, however, is not in its absurdity, but in the tyrannical rancor which is peculiar to theological bigotry. The writer says “all those who practice or encourage it, *should be detested* by those who love and try to walk by the precepts of the Bible.” Such is ever the religion of bigotry—*hatred* instead of *love* is its principal element. Connected with

this the puerile idea that God is likely to be defeated in his leading objects by man, and that the bigot as his friend and defender, must step in and save God Almighty from the mortification of defeat, by demolishing the sinner.

The idea that the laws of nature forbid mule breeding is altogether fanciful. To say that the laws of nature forbid anything, means that they inflict a penalty upon the performer of the act. The laws of nature forbid cruelty to animals, for it brutalizes the man and deteriorates the value of his animals. The laws of nature forbid exposure of domestic animals to an inclement climate which they cannot endure. But the mule breeder encounters no such penalty. He raises a hardy, thrifty, and profitable stock, and is well rewarded in profit for the judicious exercise of his skill and care. While he who spends his time in the study of polemic theology, neglecting his duties and neglecting to study the science of agriculture or to improve his domestic animals, pays a heavy penalty in his thriftless poverty for his disregard of the laws of nature.

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## PRESENTIMENTS.

BY D. P. THOMPSON.—(FROM THE ECLECTIC.)

Among all the branches of the supernatural, there is no one which has been so little discussed by philosophical writers as that known by the term *presentiments*. And yet there is no one among them all better entitled to our consideration, from the many and well authenticated instances which may be cited to prove their existence; nor is there any one of them, at the same time, so difficult of explanation, on natural principles, when that existence is established. It is this difficulty, probably, which has deterred many learned men from attempting a solution of the mystery, while it is the secret reason, we apprehend, why many others pass the subject with a slur, placing the presage to the account of despondency of mind, or nervous timidity, and professing to look upon its fulfilment as nothing more than one of those remarkable coincidences which are often occurring in the ordinary events of life. This is doubtless an easy way of getting along with what we will not believe, and can not explain; but it so happens that by far the greatest proportion of the recorded cases of presentiments (by which term we mean forebodings which are realized, not false presentiments) have occurred among a class of men the most noted for firmness and courage, the least subject, by nature and discipline, to be affected by superstitious fears or nervous weakness. Scarcely an important battle has been reported, by the details of which it has not appeared that some of the slain,

though the bravest of the brave, and never before troubled with such impressions, have foretold the death that awaited them.

It was once our fortune to be thrown into a social circle, in which were the relatives of some of those who perished in the conflagration of the Richmond theatre, in 1812, which so widely scattered the weeds of woe among the first families of Virginia. Two or three remarkable instances of presentiments were told us as having been felt and avowed previous to the fire by those who became victims; but we have treasured up one more peculiar than the others, because, instead of being followed by the death of him who was the subject of the premonition, it was the direct means, in all human probability, of saving him and a family of accomplished daughters from destruction. The play announced for the night was an attractive one. The gentleman to whom we allude, had proposed to his family to attend the theater with them, and several times through the day spoke of the pleasure he anticipated in witnessing the performance. But toward night he became unusually thoughtful, and, as the appointed hour drew near, he took a seat with the ladies, and commenced reading to them a long and interesting story; evading all conversation about the theater. This he continued until interrupted by one of the wondering circle, who suggested that it was time to start. Again evading the subject, he went on reading till he was a second time interrupted, and told they must go immediately or they should certainly be belated. Finding he could not put them off till too late to go, as he had hoped to do, he turned to them, and earnestly asked it as a favor that they would all forego the promised pleasure of the play-house, and remain with him at home through the evening. Though deeply surprised and sorely disappointed, yet they dutifully acquiesced—and, in the course of the evening, while engaged in their quiet fireside entertainment, they were aroused by an alarm of fire; and in a few minutes more by the appalling tidings that hundreds were perishing in the flames of the burning theater, in which, but for the request which had seemed so strange to them, they too would have been found to be numbered among the victims. The next morning the gentleman told them, in explanation of his conduct the evening before, that as the hour set for the performance approached, he became unaccountably impressed with the idea or feeling that some fearful calamity was that night to fall on the company at the theater; and that the premonition, in spite of all his efforts to shake it off, at length became so strong and definite, that he secretly resolved to prevent them from attending, and would have done so, even to guarding the door of his house with loaded pistols.

One more instance must we relate in illustration of our subject, which is that of an adventure which was once related to us by an intelligent, truthful, and highly valued friend, and which we will give in his own words: "Some years ago," he said, "I was

journeying on horseback through a part of the wild and sparsely settled country lying west of the Mississippi, with about two hundred dollars in silver and gold, stowed away in my saddle bags. After having travelled one afternoon till nearly sunset, without seeing a single hut or inhabitant, and while anxiously casting about for some shelter for the night, I had the good luck, as I esteemed it, to overtake a very honest looking squatter, of whom I enquired the distance to a tavern. He said it was fifteen or twenty miles, quite too far for me to think of going that night, but if I would go with him to his cabin, which was a mile or so off the road, I should be welcome to such accommodations as he and his wife could furnish me. Being taken by the plausible and apparently kind manner of the man, I thankfully accepted his offer, accompanied him to his log hut, and was hospitably provided with refreshments; when I retired to my bed, which was on the lower floor, and adjoining the room occupied by my entertainers, with my saddle bags which I had unwisely let the man handle, placed under part of my pillow, I soon fell asleep with feelings of the utmost security, having no part of suspicion that my entertainers were not kind and worthy people. After sleeping awhile I awoke restless and uneasy, why I knew not; I thought I must be sick, and fell to examining my pulse, &c., but could detect in myself no symptoms of illness. Besides, I soon found that my uneasiness was not like that of any physical illness. It was a feeling of apprehension—a vague, yet strong impression that some great evil or danger was impending over me. I tried to reason myself out of such folly; but instead of succeeding, soon found the strange feelings growing too intense to permit me to keep in bed any longer. And accordingly I arose, crept stealthily to the door opening into the other room and listened. I could soon distinguish the voice of the man and his wife, who seemed to be engaged in a low and somewhat flurried conversation, of which I at length caught enough to convince me that they were planning my death, and the manner of disposing of my body afterward. I hastily crept back, dressed myself, and drawing out my pistols awaited the result. Presently the door opened, and I caught a glimpse of the man entering with an axe in his hand and approaching on tiptoe towards me. Instantly cocking my pistols I called on him to stop or I would shoot him dead on the spot. He was evidently taken by surprise; for tacking about with the quickness of thought he hastily skulked out of the room. After watching with my pistols in my hands, till the first appearance of daylight, I made my escape, unheard, from the house, mounted my horse and departed with all possible speed. Gaining the road, I rode on, and in about five miles, instead of fifteen, came to a tavern, where I ascertained that the man at whose house I had staid, was strongly suspected of having decoyed several other travellers to his cabin, in the manner he had me, and murdered them for their money.



## SPIRITUAL INTERPOSITIONS.

[From the *Spiritual Telegraph* ]

Swedenborg, during the last twenty-nine years of his life, was accustomed to converse with Spirits, who often appeared and spoke to him, like other men. His first experience of this kind occurred in 1743, while he was dining at a hotel in London. He states in a letter to a friend that, while eating he was suddenly startled by a loud voice in the corner of the room, who warned him not to indulge his appetite too freely.

Mrs. Crowe has collected a great variety of facts of Spiritual intercourse, most of which will admit of no explanation on the principles of physical nature. I will select three examples, from among a large number of equally interesting, to further illustrate the ability of spirits to speak in an audible voice.

"Grotius relates that when M. de Saumaise was councillor of the parliament at Dijon, a person, who knew not a word of Greek, brought him a paper on which was written some words in that language, but not in the character. He said that a voice had uttered them to him in the night, and that he had written them down, imitating the sound as well as he could. Mons. de Saumaise made out that the signification of the words was, 'Begone! do you not see that death impends? Without comprehending what danger was predicted, the person obeyed the mandate and departed. On that night the house that he had been lodging in fell to the ground."

"An American clergyman told me that an old woman, with whom he was acquainted, who had two sons, heard a voice say to her in the night, 'John's dead!' This was her eldest son. Shortly afterwards, the news of his death arriving, she said to the person communicating the intelligence to her, 'If John's dead, then I know that David is dead, too, for the same voice has since told me so;' and the event proved that she was correct."

A Mr. J. related a singular personal experience to Mrs. Crowe. He had been ill, and there being no apothecary in the immediate neighborhood, had been accustomed to send to a village some five miles distant to procure medicine. One night he had been to M—— for this purpose, and had obtained his last supply—for he was now recovered—when a voice seemed to warn him that some great danger was impending—his life was in jeopardy; then he heard, but not with his outward ear, a beautiful prayer. "It was not myself that prayed," he said, "the prayer was far beyond anything I am capable of composing. It spoke of me in the third person, always as *he*; and supplicated that for the sake of my widowed mother this calamity might be averted." It appears from

the further details of this case that, when Mr. J. was about to take his medicine, he fancied there was something peculiar in its appearance and his suspicions were excited. He hesitated, but at last took half the prescribed quantity. This however, was speedily followed by the most alarming symptoms; the chemist had made a mistake, the compound contained a deadly poison, and notwithstanding the smallness of the dose the patient with difficulty survived its effects.—*Night Side of Nature*, p. 82, 85, 87.

The life of Jung Stilling affords many interesting examples of Spiritual intercourse and guardianship, one of which I will briefly state, as it illustrates the particular phase of the Spiritual phenomena treated of in this letter. Stilling, having occasion to address his friend Hess, felt, while he was writing, a deep interior sensation, as though a voice had spoken within him, assuring him that his friend "Lavater would experience a bloody death." He therefore communicated this impression in his letter to Hess. Two months after, Lavater was mortally wounded by a Swiss grenadier.

Captain Griffith, commander of a New Orleans and New York packet ship, gave me several remarkable incidents in his experience, which clearly indicate the guardianship of spirits. I will here introduce a single example. Captain G. retired one night while at sea, with a fresh breeze blowing toward the land. The weather was not favorable, but my friend presuming he was several hundred miles from shore, apprehended no danger. He had been in his birth a short time, and was beginning to yield to the influence of sleep, when he was suddenly aroused by a cry of "Breakers ahead!" He started and ran on deck but finding that all was right, returned to his room. He had well nigh composed himself and was beginning to feel drowsy, when he was again disturbed in a similar manner. He went on deck as before, but could perceive no danger, and again he retired to his birth. He had partially lost his outward consciousness, when he was once more startled by the same terrible cry. He now thought he perceived a light under the lee, and that he heard the hoarse sound of the breakers. He proceeded to the deck for the third time, and glancing to the leeward he actually descried the light, and could plainly distinguish by the sound of the waves that he was rapidly approaching the shore. The watch had not discovered the danger. Captain Griffith was the first to give the alarm, and to issue the order "to round to," and he very narrowly escaped the rocks in changing the direction of the ship.

In the SPIRITUAL TELEGRAPH, of September 4th, 1852, D. J. Mandell relates a singular fact, concerning a young man in Massachusetts, who had sometime before buried his father. The youth had been in the habit of treating his mother with marked unkindness. This misconduct was continued until it became the theme of common remark in the neighborhood. One day this undutiful

son came in from his work, and, with an air of uncommon solemnity, he said to his mother, "I shall never treat you ill again." Mr. Mandell learned on enquiry that, "the son had been warned by the voice of his deceased father, when in the open air." Subsequently, what purported to be the spirit of the father communicated the following, which the invisible intelligence declared to be the words addressed to his son, and which so affected the latter: *I have seen your treatment to your mother. Go and do better hereafter, or I will appear to you!*

Some time since a friend gave me an account of a most interesting incident in the life of a Methodist clergyman, which I will introduce in the connection. My friend had the story from a reliable source, and I believe it to be well authenticated, though I cannot at this moment recall the name of the preacher, or the precise locality of the occurrence. The clergyman, who, I am informed, is still living and resides in this country, was travelling on horseback in the north of England, when the interesting incident occurred. It was winter, and a severe snow storm prevailed at the time. He was pursuing an unfrequented road which was obscured by the heavy fall of snow. Evening came on and the deepening gloom rendered it impossible to determine whether he was riding in the right direction. However, he continued to wander on, though unable to perceive any sign of human habitation, and doubtful whether he was every moment drawing nearer to his destination or to destruction. At length night invested the dreary landscape and all outward forms, in her soft mantle woven of the shadows, and the traveller began to realize more deeply the nature of his situation. He felt some apprehension, and his fears struggled with his confidence in the Divine Providence, when—suddenly—his meditations were interrupted by a loud voice, that seemed to come from the upper air, with the startling power of a trumpet-blast. The voice uttered, as nearly as I can remember, the following emphatic words: "Stop! Stop! Stop! Turn about! Turn about! Turn about!" The horse stood still, and his rider instinctively obeying the voice, turned the animal round, when he perceived a little off from the direction he had come, a light that seemed to indicate the locality of a dwelling. Instantly inspired with the hope of finding a place of security from the dangers of the night, he directed his steps toward the light, and soon found that it shone from the window of a cottage, where he obtained a comfortable shelter. The storm subsided about the same hour, and on the following morning, the tracks of the horse being distinctly visible, he felt a curiosity to visit the spot where he was arrested by the mysterious voice. Accordingly, he pursued the path to its termination, and was utterly amazed to find himself standing on the very brink of a chalk cliff some two hundred feet above the water! Had he proceeded ten feet further he would have plunged into the abyss below!—*S. B. Brittan.*

## Miscellaneous Intelligence.

**SINGULAR SECRET SOCIETY.**—The police of Perrysville, Ashland county, have just discovered and exposed a "secret society" among the youth of that town, which is startling enough in its features; the penalty a little harder than usual:

The society numbered a band of fifteen young men and boys, formed for the purpose of robbery. A captain was chosen and a regular constitution and by-laws, the violation of which was death, were adopted. One of the band stole from his own father \$10, which he had collected for a poor widow, who had a son belonging to the band. Learning that the money belonged to her, the band stole \$10 from another woman to replace it. The cash-drawer of a landlord in Perrysville was opened by two of the band, and a ten-dollar bill taken from it. The one who changed the bill to divide with his comrade, charged a premium for making change. This being a violation of the by-laws, the rest of the band, unknown to him, held a meeting and determined on his death. It was arranged that all were to go out upon the ice (in which a hole was to be previously cut,) to skate, and that all should appear struck at some curiosity in the water, and all look in, and when this one should stoop down over the hole, one of the company should strike him with a club and pitch him in. One young man, whose heart was not so corrupt as the rest, relented, and by giving information prevented the murder. Several of the company are now in the Ashland Jail.—*Plain Dealer.*

**A WILD MAN**, named Goings, originally from East Tennessee, who had been living in the hollow of trees and caves, and who has frequently been mentioned in the newspapers, was recently captured near Florence, Alabama. He is from 25 to 30 years of age. He had been surprised several times by parties, and tales of romantic encounters with him were deemed fabulous heretofore. Last December an attempt was made to capture him, but he eluded his pursuers, and forsook his then quarters in the hollow of a chestnut tree. A pack of hounds afterwards got on his trail, but owing to the rugged character of the country, the horsemen could not keep up, and the fugitive was lost in the waters of Shoal Creek. All further pursuit was then abandoned, and many believed the whole story fabulous, until last Sunday week, a boy, belonging to A. P. Neely, reported to his master that he had seen a man upon the bluffs near a noted cave, on the plantation of

Judge Posey. Mr. Neely immediately collected a number of gentlemen and proceeded to the spot indicated. The day was one of the most inclement of the season. On nearing the mouth of the cave, they discovered the shivering form of the poor wretch buried beneath a covering of straw. He paid no attention to their summons to come forth, and one of the company (thoughtlessly we hope) tossed in a dog, which, making a furious assault, brought the hapless recluse to his feet. He then came out in a state of almost perfect nudity, presenting a picture of abject misery and squalid wretchedness, which utterly beggars all description and we shall not attempt it. He appeared perfectly sane but gave no satisfactory reasons for his singular conduct, beyond a general charge that the world had treated him badly, and he had determined to come out from it. He protested that he had done no man harm, and begged to be allowed to continue his solitary life, but he finally agreed to go home with Mr. Eastrage, which he did, and when we last heard of him he was suffering from a violent cold, contracted no doubt by his sudden change from a worse than savage to a civilized life.—*Tribune*.

LAND MONOPOLY.—It appears from the Pension Office Report, that Land Warrants have been issued to the amount of *nine millions, nine hundred and thirty-five thousand, three hundred and twenty acres*. Now we venture to say that nine-tenths of this vast amount is or will be in the hands of speculators, and located on the best of public lands! What greater evil could Congress inflict on the new States? It shuts out settlers, especially those we most need; young men with small capital, or else places them at the mercy of Eastern capitalists who commonly own these lands. It bids fair to end in all the evils that cursed New York, and produced the Anti-Rent riots, only the evil will be vastly greater. It will draw the wealth away from the West to pay for lands as they will rise in value. The people by settling around them will increase the value and thus the absentees will reap the benefit of Western industry; and of course they will oppose giving the public lands to the landless; which would be an act of justice and sound policy. The Treasury is already overflowing from revenue. The lands are not needed by the Government. Why not give them then to actual settlers? Ans. It would stop speculations in which our Congressmen are deeply interested. How long will the West thus bleed to satisfy Eastern capitalists? We cannot tell, but think it will be till they take steps to control parties and demand "free soil."—*Janesville Free Press*.

ORIGINAL TALENT IN THE WEST AND THE EAST.—Hon. J. K. Paulding in a letter to the editor of the Pen and Pencil, of this city, says:

"There is more original talent in the West than the East, and by far the finest specimens of poetry I have lately seen, came

from the former quarter. The genius of the West only wants to be brought out by due encouragement, and to have free scope, and I venture to predict it will realize my anticipations. The muses delight in shady groves and crystal streams, and it is only when genius is alone, and free from the restraints of a crowd, that it feels itself free to ramble and sport at will. Depend upon it, the region of Parnassus is among the solitudes of the West. Everything is new there, and it is from thence we are to expect new ideas, new combinations, and, in short, every thing that constitutes originality."

**ELECTRICITY.**—The following fact is stated by the editor of the *Albany Express*. Similar phenomena have been noticed in New York. They are owing to a dry and insulated condition of the floors, walls, carpets, etc., which permit the accumulation of electricity by friction. There is nothing at all mysterious or wonderful in such facts, nor do they lend any countenance to the idea that there is usually sufficient electricity about the human body to produce any very important effects :

"Happening to be in the parlor of a friend a few evenings since, he favored us with the exhibition of a very pretty electrical experiment. His daughter walked briskly across the floor once or twice, and then rapidly approaching an extinguished gas burner, touched it with her fingers, and instantly the escaping fluid burst into flame ! It was an entirely new way of lighting the gas, and involved a great saving of matches. Any person in the room, if their shoes and boots were not wet, could produce the same effect. The sparks of electricity emitted at the instant of the contact with the metal of the burner, ignited the gas."

**FIRE VARNISH—A NEW INVENTION.**—The Paris correspondent of the *St. Louis Republican* says :

"An important discovery, even better than Mr. Philip's famous extinguisher, is the Fire Varnish recently brought out by a Spaniard, Don Jose de Gueseda. It was first tried at Matanzas in the presence of the governor and city authorities, and succeeded to the admiration of every body. It has since been tried at Madrid. Five small frame houses covered with tar and turpentine, were erected on an open square. Two of these houses were recovered with the varnish, and the other two were not. The latter were reduced to ashes almost as soon as they were set on fire, whereas the former, in spite of the tar and turpentine, remained perfectly uninjured to the end of the trial, which lasted two hours. The trial was the most severe as the five houses were close together, and all of them were on fire in the inside, but the flames did not break forth at all from the varnished houses ; besides this, in the midst of the conflagration, two gallons of some strong essence was thrown upon the varnished houses, and they were immediately enveloped in flames ; but when the liquid was exhausted, the walls appeared perfectly intact as before.